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K most of the well known families of the tribe, descendents of chiefs,
65 prominent preachers, and some families made prominent by the army
in the past hundred years. The opposition includes Peyotists as
Christians. The slogans used by them are anti-graft and hucksterism
for the most part. The party in power has, to my knowledge, made no
defense campaign except that of a name calling variety in a disorga-
nizing way. They have tried to convince Peyotists that the opposition
group is anti-Peyote but this has had no effect as some prominent
K peyotists are in the opposition. Leaving the whys of factionalism
(55) aside, the present conflict can be seen as a further breakdown of
traditional status and power held by a certain few families. In the
furor many accusations are flung about which would seem to reflect
the above mentioned split between acculturationist and traditionalist
but which in reality are tags to cover up the real intent of both
sides.

My own opinion, colored perhaps by the partisanship of my
informants, my own background etc., is that at the moment the oppo-
sition aristocracy does have the more able leadership. Of course
this is never a permanent situation.

C The picture presented by the Comanches is not only different
65 but /36/ also more difficult to grasp. The Comanches have also
objected to the present business council and have withdrawn from the
C federated tribal council entirely. But the Comanches do not have a
554 traditional group of good families which have provided leadership
in the past. The present leaders of the move to separate are mainly
young men of "no family" with a sprinkling of respected older leaders.
But even the older leaders of the Comanches cannot be traced back to
prominent families. In general, the prestige due to descent is not
active among the Comanches. In fact, with the exception of the
Parker family (lionized by the Whites) it is difficult to find out
who the descendants of the chiefs are.

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C If the present factions are not determined by the accultura-
K tionist vs. traditionalist split, the split still exists in the realm
665 of value judgement. Exactly what role it does play must be examined
still further. The differences between the Kiowas and Comanches
seem to be continuances of earlier pre-contact differences. But to
pursue this is to get onto very precarious ground.

C Conversations on the subject of the factioning with informants
K both Peyotist and Christian yield two conflicting views. One is that
665 there has always been factionalism and that the tribes will never learn
824 to cooperate unless things unforeseen come to pass. The other is that
the older generation, now inactive, was not plagued by the dissension
which exists among the leaders today. Arguments may be advanced to
support both theories.

C As far back as the history of the tribes can be traced there
K are stories of splits and dissensions. The Comanches recall that
640 they were once Shoshone. The stories of the split vary but generally
173 it is believed that there was some disagreement. The Kiowas also
101 have a tradition of a northern origin and a split although it is more
K difficult to reconcile with what the books say. According to the older
640 Kiowas, the Crows and Kiowas were once the same people. They maintain
173 that they can understand the Crow language fairly well and there is
101 considerable visiting between the two groups today. In pre-reservation
C days dissensions and splits did not paralyze the activities of the
665 tribe. People could split off from one band and join another. The
621 success of tribal life did not depend upon cohesion and cooperation.
C But with the advent of the reservation and settlement in one place
K with sustained relations with the United States government this
640 tendency to split became more and more painful. One could not move
665 for one thing. And the dealings with the outside world demanded a
621 concerted effort on the part of the tribes to achieve success.

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According to the other view such earlier factioning is recognized but felt to be unimportant. It is maintained that the unity of the tribes was not impaired until during the past four or five years. The older men were sensible and had great integrity. But the age group most active today are the product of a period in which people learned to lean on the government. These men, so the argument runs, are weaklings because they have been able or even allowed, to solve something for themselves. In other words it is a "lost generation" theory of sorts. The remedy for this state of affairs would be for a withdrawal of the Indian Service from virtually all areas of Indian life. /37/It is felt that a sink and swim period would be painful but would ultimately make the Indian self sufficient.

One is led to consider a view which explains present phenomena in the light of earlier cultural conditioning as well as one which attempts to explain in terms of exterior factors acting upon the community in the recent past. The ruminations of the informants on their own problems are not far from the thought processes of the anthropologist analyzing them. Both lines of thought seem rational and realistic if a trifle too pat. But a merging of the two might also be an easy out. Perhaps unfortunately, my own inclination, is to fashion an answer which would satisfy both sides of the argument to a greater or lesser extent.

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It has been mentioned above that the composition of the factions does not correspond with religious cleavages. On the other hand the present picture does not indicate that the Peyotists who are active in politics play a role equal to that of the non-Peyotists. Although there are indications that prominent Peyotists have been active and vocal political leaders in the past this does not appear to be the case at the present. Whether the present picture is a significant one is too early to say.

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Of the four factions, two Kiowa and two Comanche, only one does not have a Peyotist in a leading position (opposition Kiowas). The Comanche separatists have a Peyote man but it is now almost an exaggeration to say that he is a leader although he has been in the past. Both the anti-separationists and the present Kiowa faction controlling the business council have one Peyotist each in a leadership position. In one case the Peyotist does not speak much, prefers not to take strong positions and lets his son, who has no clear religious affiliations, do most of the talking. The anti-separationist Peyotist is an elderly man who tries to play both sides. He is sympathetic to the separationists as well as to his own party and maintains that he is on the side he is on because of claims made by friendship ties. In any event the actions of the active as well as politically inactive (but prominent) Peyotists seems to be one of avoiding any political action which will place them irrevocably in a certain direction.

While there is no ready explanation for this, especially because we do not know whether Peyotists have always acted this way in politics, a look at one Peyote group and the affiliations of its members will serve to show why the individuals may be afraid of strong political commitments.

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The Peyotist attempts to be a peaceful man and if dissension occurs within his local group of co-religionists he is made quite uncomfortable. John Pahdoponi withdrew from political life because he did not want to struggle with the new group coming into power (the present business council). Because of his dislike of the present council he favors separation as a means of side stepping the issue. Some of his former close associates are also active separationists. On the other hand one of his "brothers" in the Peyote community is a leader in the anti-separationist group. To add to this quandry,

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C one of the younger separationists is drawing closer to the Peyotists
645 to gain support. The result is that in order to maintain any semblance
745 of unity and brotherly love in the Peyote meeting John and his
"brothers" must withdraw from the political arena. /38/ Whether
C this withdrawal is successful may be questioned. I also wonder
K how real the brotherhood of the Peyote community really is. But
745 such is the ideal and it determines actions to an extent. One must
C also ask how strong the claim relationship of "friend" and "brother"
K is. It is certainly a formality in many instances. But I have heard
608 of cases where the formality was kept up in spite of many aggravating
572 situations only to be discarded after a tribal act on the part of
one of the parties involved.

C Granting that generalities are premature, some things do
K strike me as peculiar to the situation, that is some reactions to
665 rivalries, competition, or whatever, are not what one would expect
of our culture. The present factioning may be traced back in part
to a rivalry between two young men. One a Comanche the other a
C Kiowa. It has been noted that much of the lining up of the sides is
K determined by kinship and claim relationship ties. Something small
602 may grow into something big. Similar situations have been recorded
608 for other plains tribes in other periods. What does impress me is
the tendency to splinter, to withdraw. Rather than a cooperative
effort on the part of two or more opposition groups ending in decisive
action, there is instead a multiplying of opposition groups, less
C action and more talk. This, in spite of the fact that the frustrations
K of contact with the white world might also be expected to develop a
665 degree of concerted reaction to annoying problems. In any event
further investigation must ask whether the present situation is one
of long standing and if so whether it is due to the pressures of the
White culture and/or the nature of the native culture itself.

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C In short, both religions seem to function in a similar manner
K in alleviating the pressures of the persecuted group. As far as I am
745 able to determine the inroads made by the Whites and the constant pres-
771 sures upon the Indians color if they do not determine most areas of
[177] an individual's life. But it is just in this field that I am ill-
[123] equipped to operate due to my own color.

C Returning now to the theoretical considerations mentioned at
K the outset, I think it is safe to say that they have been helpful in
121 providing a means or point of view for examining the data. The result
C has been that the basic tensions of assimilationist versus tradition-
K alist do not seem to be the major elements in the development of the
121 areas of life examined so far. In so far as this split was once
665 important it might be profitable to do some historical work concern-
177 ing the changes that have been consummated during the past fifty
years.

C /44/In satisfying Malinowskian criteria necessary for determin-
K ing the changing functions of traits and trait complexes it is clear
121 that much more must be known about the White culture of the area. It
is not clear that this is a feasible task. The major lines of White
aggression via government agencies and policies are not inaccessible.
But the everyday pressures are perhaps as important and these stem
from a fundamentalist Christian community which is totally foreign
to me.

At present the most valuable tack would seem to be a view
which would examine present phenomena as reactions to White pressures
but which are consistent with the older form of Comanche culture.
Historical periods may then be examined separately. Just what sort of
model will prove sufficient I cannot tell at this time.